

PHILADELPHIA,
MB OR
BROTHERLY LOVE
To the
STUDIOUS
In the
HERMETICK ART.

Wherein is discovered the Principles of HERMETICK PHILOSOPHY, with much Candor and Plainness.

Written by *Cyprianus Philoctetes*

And God said let the Earth bring forth grass; the herb yielding Seed, and the Fruit tree yielding fruit after its kind whose seed is in it self upon the Earth: and it was so, GEN, I II.

If thou dost desire to exalt a thing beyond what nature hath done, consider well in what, and by what it is bettered, and let it always be done in its own kind, Sendivo. Trea. I.

Printed and sold by *T. Sowle* at the Crooked Billet in *Holy-well-lane* in *Shoreditch*. 1694.



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To the
M³
STUDIOUS
READER.

IN making the follow-
ing *Tract* and *Letter*
in which it was enclo-
sed, that precedes it, *thine,*
thy Obligation to *me*
will bear some proporti-
on with *mine* to my *Friend*
that *communicated* them;

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neither art thou excusable without a degree of acknowledgement to him also: for, doubtless, next to the *Authors* of such *Tracts*, our Obligations are greatest to the *Publishers* and *Communicators*. For indeed there have not been wanting some ignoble minds, who, when such *Tracts* have fallen into their *Hands*, have presumed to Censure the world not worthy the same, contrary to the sense and intent of the *Authors*,
and

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and by this *means* have
confined their *Love* and
Candour, as much as in
them lay, to *their own*
private Closets: *Who not-*
withstanding are *not*
wanting to *accuse* the *Phi-*
losophers of *Envy*, in *con-*
cealing the *Matter* and
Means of the *Art*, whilst
they manifest *their own*
to the *Studious* in *that*
which is *less*. I can't
reflect on the *Complaint*
of a *Modern* and *Candid*
Author, without an *In-*
digination to the *Practice*,
who

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who after he had written an *Enchyridion* of Experiments, together with a *Diurnal* of Meditations, wherein were many Philosophical Receipts declaring the whole Secret, &c. It fell into such hands he conceived would never restore it. No less happened to the Comment on Sir George Ripleys Last Six Gates. This very unworthy a generous mind, and very prejudicial to the Studious, as well as Discouraging to the Authors.

Let

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Let therefore such possess *Ignorance* with their *envy*; want of *Ability* with their *Ingratitude*; whilst the *Generous, grateful* and *abhorers* of such *Practices*, enjoy the *Benefit*, and *Reap* the *Advantage* of such *Candor* and *Help* even to the attainment of their *heart's desire*.

For me to say any thing of the *Author* of *Philadelphia*, would be a *Presumption*, since *he* has chosen *secrecie*: Nor of the *Tract* it self since
(thou

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(thou maist think) it
surmounts my understand-
ing ; therefore I pre-
fer *its self* to any thing of
mine to proclaim its *Au-*
thors praise as well as
Ability and *Can.tor* : know-
ing it is too common
for *Publishers* to presume
to *Comment* on that they
understand not ; by
which the Readers are
abused , and their own
• *Ignorance* and *ambition* dis-
covered ; if not to every
Reader, yet to *many*, and
to every *Master* at least.
For

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For my Part, Rather
then spend *time* and *Pa-*
per to no more purpose
either to my *self* or *Rea-*
der in such *Commentations*,
I should think it better
Spent in Humility to
Address the *Sages* of our
Time, that *they themselves*
would be pleased to *Illu-*
strate the obscure part of
Medical Practice to the
young and Laborious
Students in the *Physi. al.*
Art. No doubt but some
such there are whom Na-
ture has *blessed* with a
crack-

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cracking of the Shell,
through *great* Labour and
Study, tho Striplings, to
whom a helping hand *would*
prove acceptable, which
might conduct them by
the *nearest* way to the Cen-
ter. Who would it *serve*,
and *what* would it *merit* ?
If the *production* of their
Red Lead ; and *Reductio*-
on into Potability were *fa*-
miliarly taught, tho the *first*
water, and its *Preparation*
were *wholly* *concealed*.
Would not the sick be hel-
ped, and the happy attain-
er

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er of the *first water* be made
early *serviceable*.

Also the Discovery of
the *peculiar Operation* that
is partly *Mechanical* on the
universal *Mercury*, would
make the possessor *capable*
of spending his *time* and
Matter to a more early ad-
vantage, and further step
in *Practice*; Few arriving
here without a sufficient
share of the loss of *both* to
Entitle them to such a de-
gree of *help*: These *together*
with the *Arbor vita*, or
permissible *Oyle*, &c. be-
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ing the Joy and Reward of every Adeptist, and desire of the *least* attainer.

No less profitable to the attainer of *Principles*, would the *Practi e* of that highly serviceable, and much desired *Liquor* by the Physical and Sedulous Students, which Crown'd *Paracelsus*, and gave Honour to *Helmont* in the Cure of *Diseases*, whose Practice is asserted, and no doubt truly, by a knowing *Master*, to be a hundred times more *difficult* then the *Elixir* it self. What

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What Reader, If I shew thee my Opinion *wherein?* not as one *Knowing*; but **DESIROUS TO LEARN**, and with submission to *Correction*, if my conception be *Wrong*. The *Elixir* is produced *Naturally*; and by Natural Principles; therefore the Difficulty seems to be in the attainment of Principles (rather than Practice) which are *artificial* to find, But the *Alkabeſt* is produced *Artificially* or Mechanically from Natural Prin-

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Principles; and *Art* being more intricate than *Nature* (for “*she is true, plain, patient, constant, &c.*”) and the *Artist* more inconstant, impatient and consequently irregular, must necessarily be more subject to err, and consequently the more difficult to *Eff. Et.* *Art* in all Natural Productions, tho’ absolutely necessary for help, must go *Natures* pace and way, or else more injurious than helpful, but in *Artificials* a greater Latitude is given to the *Artists* to

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to vary many ways as seems *most* proper to every ones Cogitations.

An *Example* we may find in *this* ; *Art* in its help to *Nature* in the production of an *Herb*, *Tree*, or *Flower*, is obliged to *Natures* pace and way, without laying on of hands, only preventing accidents and extremes of *Heat* and *Cold* ; but *Art* in the *Mannual* or *Mechanical* separation, and union of the Natural Principles, viz. *Spirit*, *Oyle*, and *Salt* (which indeed are in

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a true sence all one, but diversified by Art , for the more Spirit the less Oyle and Salt (yea they both may be made Spirit too) so also the more Oyle the less Spirit and Salt, and the more Salt the less Spirit or Oyle ; for indeed they are convertible) of that Herb or Flower is certainly left to a Wide Field of Practice and seeming Probabilities whereby the Artist is abundantly more lyable to err. In short I can find many artificial ways to destroy a
Natural

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Natural Life, but, but *one* way to manifest or Maintain it : Which is according to *Natures own* procedure : No other.

Thus *Reader* accept my love, both in shewing my *Opinion* and *soliciting help* for the *studious*. And least the *first* should be chargeable with *folly*, and the *last* with *boldness*, by those I so much value, I take leave to conceal my *Name*, that by *that means* their displeasure may fall more general on the *studious*, for whose sake

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I make the attempt. *Who*
am a real admirer of *Di-*
vine and *Natural* Verity,
a lover of *God*, my *Neigh-*
bour and *Enemy*.

Philomathes.

TO

TO HIS

Respected and Worthy

FRIEND,

THy early Love to
 Hermetick Philo-
 sophy, sincere *Respects* to
 the *Matters* of it, and long
perseverance in the Study
 were sufficient motives to
 Communicate what might
 fall into my hands that was
 rare and valuable, tho the
 Obli.

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Obligations of Friendship
were less numerous.

The Enclosed Manuscript I have had by me for some time, but for some Reasons could not communicate it so soon as my respects to thyself and it, would have prompt me. I have not seen, nor heard of many Copies, therefore for its Novelty may presume, and for its worth speak what I think, That it is a compendious and plain Theory of the Principles of Nature in general, and of Hermetick

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metick Practice *in parti-*
cular: Not Phantastically
talked of, but fundamen-
tally evinced from the ne-
cessity thereof, and Autho-
rity of the Ancient Philoso-
phers: Fully manifesting
the impossibility of the contra-
ry through the uniformity
and Regularity of Natures
Actions in the Production of
the several Species of Na-
tural and perfect Bodies.

For the Author I shall
nor presume to give any
judgement since he is plea-
sed to conceal his Name
and

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and Circumstances, & there-
by lye obscure (the pra-
ctice of Hermetick Writers)
But this we may learn, that
his Candor and Brotherly
Love to the Studious and
Religious stile, Entitles him
to Christianity as well as his
Matter and Method doth to
Knowledge and Practice
in the School of Hermes and
Nature; whether he be old
or young, Native or Stran-
ger. And since he has been
thus solicitous and even stu-
dious to prevent Errors in
all, and to direct the feet of
the

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the worthy in the way of Truth, we must reasonably believe he hath taken the best method to effect it, which is to inculcate the knowledge of true Principles and possibility of Nature. And indeed I have long conceived the Multitude of Errors in Practice, that have happened to the searchers of Art, has been most owing to the Ignorance in Principles, and the want of a Previous understanding in the Law of Nature.

Nature no doubt, has a
(c) Law

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Law *she* cannot transgress, let us therefore study to know that, and we shall not attempt it neither ; Art or Accidents may frustrate her end and cause Abortion, but neither carry her to or beyond her usual Perfection, but in her own way.

This small Tract, worthy Friend, Concisely teaches what the Fire and water, or Agent and Patient, that are active or living are ; how they are said to be living ; what their life ; and how understood : and indeed the Nature

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ture and Reason of the
Hermetick Art very much
Illustrated thereby.

*Neither is it barren of so
much Divinity, and some pe-
culiar Hints, (that may af-
ford pleasure and profit to
one so intent thereon) as be-
comes so deep Philosophy ;
which doubtless is the shadow
of Divinity, or Younger
Sister.*

*And indeed I could wish
the contemplation of Gods
Works in Nature were less .
omitted by the Christian pro-
fessors of our Age, and the
Lucre*

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Lucre of Gain *more* ; seing
it tends to the honour of
God, good of our Neigh-
bour, *and* satisfaction of our
selves *every way*, except
our satisfaction be in much
Riches *and* Honour, pur-
chased *with* our most pre-
cious time, *and* possessed
with Ignorance *and* Folly;
which is very short of the
Nobility of our Intulect
and end of Creation ; *and*
for which we must surely
• give an Account.

*Is not the Christian ena-
bled to ascribe the Attri-
butes*

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butes of Wisdom and Power to God, in the Consideration and Contemplation of *the* Number and Magnitude, Order and Beauty of *the* Works of Creation, as he is *those* of his goodness and Mercy, *which* is over all his Works, in manifesting the same word by which *they* were made, to redeem and restore *them*; the last absolutely necessary, the first altogether becoming and adorning a virtuous and pious mind, and Christian Profession.

Doubt-

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Doubtless the Natural
and Mechanick knowledge
acquired by Solomon, no way
unfitted but qualified him
for a Divine : Who when
he had erected that glorious
Edifice, and beautified it
with the choicest Products
of Nature and Art, as a
Naturalist and Mecha-
nick, Dedicated the same in
great wisdom as a Divine.
We have Reason to believe
the Psalmist no less filled
with the consideration of the
Attributes that are Ma-
nifest in the Creation, which
even

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even compelled him to celebrate the same almost continually. And indeed nothing less is to be thought than that a mind thus possessed with admiration should continually fear so great, love so good, and adore so glorious a Being, incomprehensible Power and Majesty : Neither has indeed the Holy Apostles and followers of Christ fallen short but rather excelled in this. And truly, respected Friend, the Characters of Nature are preferable to those

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*those of Men, since they are
Gods, and such our Lord
himself chose to shew forth
the greatest Mysteries by.
Therefore if ignorant of them
how shall we understand his
Sermons and Doctrine
aright. Much might be said,
but in as much, worthy
Friend, there is no need of
Arguments to convince, tho
this may incourage one so
fully satisfied of its Utility,
innocency and profit, to
prosecute the same with dili-
gence & Judgement, and to
prefer it to the Mean and
unbeco,*

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unbecoming practices of our Age, that solicite nothing but Gain or Greatness, and miserably live in this world without the knowledge of Gods greatness and Wisdom, love and Mercy, made manifest in his Creation and its Redemption.

But least I should Transgress my intended Limits, and detain too long from the Inclosed, I shall refer what might otherwise have been here offered in Relation to the Secret Art of Hermes, to another Opportunity more
d conveni-

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*convenient, and in the mean
while continue to desire thy
Prosperity and happiness
every way, as I have hither-
to done who am thy Friend
in Sincerity and Affection.*

PHILETÆROS.

Phila-

Mr
Philadelphia,
OR
BROTHERLY LOVE
To the
Studious in the Hermetick
A R T.

IT is real matter of Lamen-
tation to see so many pres-
sing after Knowledge, and so
few taking the right Path; or
making a true Estimation
thereof. I could indeed make
known my Zeal on this oc-
casion with pleasure, did I not
know by Experience, that
most that are Studious in this
B Science

Science pass over such lines with impatience and great neglect ; for their minds be solicitous only about the practice of *Alchymy*, they reject almost every Line that treats not thereof.

I must indeed Confess that the Arcanum of this Art is not only desirable but truly Excellent; and also that thereby Divine Truths are adumbrated, yet also do affirm it gives not the possession thereof, which is alone Entailed upon that Divine excellency that never faileth; Charity. For surely whether there be Prophecies they shall fail ; or Tongues they shall Cease ; or Knowledge it shall vanish away

away ; but the word of the Lord (which is Christ the Charity or gift of God to the World) abideth for ever. Therefore let me admonish the Studious to pursue knowledge in the Path thereof; who then will make a true Estimation , and will perceive that it is not the ultimate Attainment but only a Link of the Divine Chain : And as there are steps to knowledge, so likewise there are steps beyond it ; as the Holy Man Divinely sets forth and admonisheth, that Faith and Virtue precede Knowledge ; then to add to Knowledge Temperance ; to Temperance Patience ; to Patience

Godliness; to Godliness Brotherly Kindness, and to Brotherly Kindness Charity. O happy Attainment! O Divine Chain of Perfection! Therefore we must say with the Inspired *Apostle*, *That altho' we should understand all Mysteries and all Knowledge and had not Charity, it would availe nothing.* Farr hence, therefore ye ungodly; ye prophane and Covetous, for neither these Divine nor Natural Mysteries are your Portion.

But for the Virtuous, Prudent and well Accomplished Students and Lovers of Chymical *Philosophy*, I have written this short Tract in *Brotherly Love*: not indeed by way

way of Invitation to the *Art*,
 (tho' its truth and excellency
 would warrant it) there be-
 ing too many rashly Concer-
 ned therein already , but to
 Instruct those rightly seeking;
 and also if possible to prevent
 all from attempting to effect
 our Magestery by fruitless
 and vain Operations, by which
 they not only bring Disgrace
 to the Art, but Poverty to
 themselves.

And I may assure the In-
 genious, that it is the very de-
 sire of those that have obtain-
 ed a reward of their Labour
 and study, to be helpful. But
 I hope such are not ignorant
 of the Difficulty of the Task;
 for as nothing Gratifies us

more then being understood in our own *Philosophical* Sence, so nothing is more regretting then the thoughts of Introducing wicked and blockish Men.

Hence is required a peculiar Method in Writing that we may Instruēt the one, and conceal from the other ; and indeed many weighty Reasons perswades us to perform the Latter with what skill we can : Yet considering that we necessarily must, for the Instruction of *Tyroes*, Candidly Write the Truth, and that every Treatise when published, is lyable to be perused by all ; we conclude therefore on good Grounds, that the Event
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is more owing to Providence than our Cunning. But indeed the Writings of the Envious, together with those of the Ignorant (which are not a few) have proved a sufficient Bulwark against the rash and confident Approachers ; and they have also yielded an occasion and opportunity to the more Candid and Knowing, to Write the more plain and Familiar. And indeed the first Care of a *Tyro* ought to be the Distinguishing of Writers ; that he may not only shun the false, but envious, and Converse with those only that are knowing and Candid.

And therefore for the In-
structi-

struction of those that are not capable to make a true distinction between the true & false Writings, it being indeed difficult for *Tyroes*, for they have Written equal in their Promises both of their Candor and the Readers Reward, or rather the latter have excelled, I shall recommend the more Candid as well as knowing Masters in this Science, with advice to the Studious, they need not doubt their Sufficiency to Instruct them in all things necessary without consulting any others, tho' true ones, by which they may not only shun the false, but envious Writings. I dare affirm there is nothing more tends to
bring

to bring the Searchers of this Art to the knowledge thereof, then only to read Candid and knowing Authors; nor nothing more confounding than the reading true and false Books with equal Credit.

I shall therefore recommend the Writings of *Hermes, Artefius, Flammel, Riply, Trevesan, Sendivogius*, the Author of the *Hermetick Secrets*, which are all Candid Authors, and to shorten the reckoning, all others that are quoted by these: But above any I must recommend one of our Moderns, who styles himself *Eireneus Philalethes Cosmopolita*, whose Writings are the best Piece of
Chymi-

Chymical Philosophy extant,
 and indeed has performed
 that for the Lovers of Art,
 that Challenges the Garland
 of Praise from all others; for
 whereas he, with many more,
 were fain to acquire the
 knowledge of the Secret of
 the *Philosophers Magnes* from
 one; of their *Magical Chalibis*
 from another; the use of *Di-*
ana's Doves from a third; the
Air or rather *Chamelian* of
 the *Philosophers* from ano-
 ther; the gross Preparation
 of their *Menstruum* in another;
 the number of *Eagles* in ano-
 ther; all which, together
 with Internal Fires and Pro-
 portions; secret and Manual
 operation with their Circum-
 stan-

stances ; he has *Philosophically* and *Methodically* taught, with more Candor and freedom than those before him.

Let *Tyroes* therefore rely upon this, the *Authors* mentioned are abundantly sufficient ; others may be read to confirm the studious, but such that cannot conceive the truth from these ; would never from all others they can read, reap the Knowledge of our Secrets. And for the Instruction of the Studious I will Inform them what is requisite to be known in the reading these Authors mentioned, and what must be acquired before they conclude they are understood. For it is

is not sufficient if a word or two in one and another seem to harmonize, and all the rest seem superfluous, and of no value; no, have no such mean thoughts of the knowing *Adepts*, as tho' either their Subjects were so mean, or they so Barren: I can assure you their Writings abound with requisite Matter, and Concurring Truths; and unless they are so read and understood, as an Egg is eaten, *viz.* throwing away only the shell (which is a small proportion) they are not comprehended nor understood aright, notwithstanding any Conceit to the Contrary. Therefore, till they are thus understood, go
not

not to practice any Theory with expectation of Success. In order therefore to a right understanding, I shall lay a sound Foundation for the studious *Tyroes*, and whosoever Builds thereon according to Art, shall find it sure and the foundation of all *Philosophers*.

Nature therefore forbidding all Generation and Multiplication of Species out of kind, let none foolishly endeavour to effect it ; for as in it self it is impossible, so also it is against that unanimous admonition of all *Philosophers*; *apply all things to the possibility of Nature.*

Know therefore the Generation and Multiplication of all

all things is effected no other way than by their own Seeds and proper Matters, not from the Commixtion of four Elements, as some fondly Imagine. The Seed of *Animals* Resteth in their Reins ; the Seeds of *Vegitables* are produced into the Air ; the Seed of Metals resteth in their Profundity, but is only to be found in the Perfect : for untill any thing bearing Seed become to a degree of Perfection, it cannot emit its Seed ; as is seen in an Aple or Pear, if pluckt from the Tree before its time, it cannot yield Seed ; likewise the same is known in Humane Youth ; no more can imperfect or unripe Metalls,
tho'

tho' as in the other, the potentiality truly exist. How foolish then do many act who not only forsake the perfect, (which alone can yield seed) but even seek a Metaline seed from an Animal or Vegitable? O Gross Ignorance exceeding the Vulgar, who never expect Wheat without the Seed of Wheat, nor a Horse but by a Horse! Leave off therefore you foolish and vain Operators, seeing the meanest Capacity is able to Arraign your *Philosophy*, and charge it with absurdity.

So then as every thing to be Generated must have its own Seed, so must also every Seed have its proper Matter;
for

for the first Matter of things is not their Seeds, but that by which the Seed and Species is Multiplied. The first Matter of Vegetables is water, without a sufficient quantity of which, no Vegetable can increase; nor out of one Load of Corn sowed could ten be reaped: So also, if we had never so much Matter and not Seed, the Generation is impossible. The like also may be observed in the Generation of Man; for altho' the Seed may be plentifully cast into its proper *Matrix* and that *Matrix* barren of matter, *viz. Menstruum*, no Generation follows: So on the contrary in those *Matrix*'s where is plenty

plenty of matter and not Seed,
the hopes of Generation cea-
ses.

All this is applicable to *Me-
tals*, the first matter of which
is *Mercury* as also of all *Minerals*
that are of Metallick imposi-
tion; for untill it be *Mercury*
it is not the first matter of
Metals, but may be other-
ways disposed, but when once
Mercury, it tends only
to *Metals* in a generative way.
hence may be learned the fol-
ly & Ignorance of those that
seek after, or brag of the first
matter of *Mercury*, yea of all
things, which admit they had
the very matter of which Na-
ture makes *Mercury* they could
by no art effect it, and conse-
quently avail them nothing,

as being neither seed nor matter. Leave off therefore such vain attempts, and follow simple Nature, whose daily Operations would better Instruct were they Contemplated rightly; and learn to multiply a *Metallick Species*, with a *Metallick Seed* and *matter*; for certainly it is possible by no other means to effect it.

And that I may evince to all, for the prevention of Erroneous Attempts, that Crude *Mercury* is the matter of all *Metals*, Learn and understand. First, that all may be reduced into *Mercury* and according to the purity or impurity of the *Metals* is the quantity thereof; *Gold* and *Silver*, are whole

wholly reduced, others abounding with the Heterogeneous Superfluities not : Hence is learned the purity and impurity of these Bodies : This should teach all they proceeded from this *Mercurial* Root. Also it being certain that our *Cryfopoetick Arcanum*, is Capable of making Gold of no other matter in the World ; for so much as any Metal has of *Mercurial* matter, so much only is transmutable into *Gold* ; neither doth it differ in quality, when effected, though projected upon one, two, or more of them, but only quantity : hence it comes to pass that a greater quantity of *Mercury* is transmuted then any other
im-

imperfect *Metal*, it being joy-
 ned with less extraneous mat-
 ter, tho' not wholly without.
 Also, from hence may be ga-
 thered what the matter of our
Arcanum must of necessity be;
 for those curious in their In-
 spections know, that between
 things assimilated by Trans-
 mutation, there must inter-
 cede precedent likeness, or no
 industry can cause a Union.

And now if what have been
 said, be not sufficient to Esta-
 blish a *Tyro*, reclaim the rash,
 and inform the Ignorant, I
 know not what would. Tho'
 indeed it is no more then
 has been said by many
Philosophers, whose sayings
 would better Instruct their
 Readers,

Readers, and would prevent those absurdities they run into, were they better observed. How often has this truth been inculcated (tho' heeded by few) that no dissolvent ought to differ from the dissolvend in matter but Proportion and Digestion: also, that no Water Dissolves Bodies in a Generative way, but that which is of the same Species, and can be Inspissated in them: what can be better spoken, or in so few words comprehends more?

But notwithstanding what is said, I expect many will persevere in vain Attempts, For when I have Discoursed the Reason and possibility of the
Art

Art to some with all the skill and plainness I was able, they could not conceive it, being prepossessed with a Conceited knowledge of true Principles: Hence the studious may learn that the Ignorance of the ignorant is more owing to their own folly than the remoteness of truth. And truly when we see so many wise men, capable of effecting any thing that falls within the bounds of Wit and Learning, Confounded in an Art so Natural, easie and true; so fully treated of, and so desirably sought after, cannot but admire the protection thereof: which among others is one Reason the *Philosophers* have

nuani.

unanimously declared it to be the Gift of God : Therefore, seeing it is thus, with what shame ought those Sophisters to be Cloathed who pretend to dispense the knowledge thereof at their Pleasure ; of such beware, and with all diligence shun, and seek it alone at the Hand of the true Giver, to whom be praise alone.

Now therefore, let me further admonish the studious, that they wittily understand the *Philosophers*, not carelessly pass over those things that not only would prevent Errors, but introduce knowledge : and in the first place learn the effects of our dissolving Water, by which a true esti-

estimation may be made thereof, and of the Dissolvents of the vulgar. Gold is dissolved in our Humidity, like Ice in warm Water; observe the example, and consider the Identity of matter between Ice and Water, and apply it to our Principles: Ice is Water congealed, therefore Naturally resolves into Water, and when mixed with Water becomes one inseparably with it: therefore such an humidity which dissolves Gold like the Example, must be that out of which Gold is produced by Nature, otherways the union will be impossible, and the Reduction not Natural. The Author of the *New Light* has

has candidly written the same thing. " Seek (saith he) *such*
 " *an humidity or moisture which*
 " *doth dissolve Gold without*
 " *noise or Violence, yea so sweet-*
 " *ly and naturally as Ice doth*
 " *melt in warm water ; if you*
 " *find out this, you have that*
 " *thing out of which Gold is pro-*
 " *duced by nature.* Again,
 " Our Argent Vive doth dis-
 " solve Gold or Silver so, that
 " it cannot be separated from
 " them; but is as water mixed
 " with water. And truly let
 me add (to shew you fully)
 our Humidity can by an easie
 art be actually made into Gold
 or Silver, whence may be lear-
 ned its *Pondus*, which at once
 throws off all that are short of

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Metallick weight , yea it exceeds somewhat that of Common *Argent Vive* ; therefore let all beware of seeking any other for our intent.

And now, if any be ignorant of the Matter, or arrogantly oppose what hath been said, their ingratitude on the one hand, and ignorance on the other will exclude them the *Kings Palace*, and we must leave them groping for the *Door*, whilst the true *Artists* Triumphs in their *Victory*, and are splendidly Entertained therein.

But to as many as conceive I will add this, that if the part of an *Artist* be performed, to make the water that is cold, warm,

warm ; they shall perform our Solution according to the Example.

And that I may prevent a Common Error, *Viz.* The Counfounding our natural dissolvent with our Circulated Salt, or *Alkahest*. some Ignorant Boasters, that neither knew the one nor the other, having taught that they are both the same, shall so far shew their Difference, that no *Tyro* but may effectually distinguish them in his Theory. Know therefore, and note well this short Distinction ; there is no Affinity between them either in Matter or Operation ; they Differ in Matter as much as one Species doth from another,

the one being Metalline, the other Saline: They Differ in their Operations, as much as Love and Wrath, the one in Love preserving, the other in Wrath destroying, Life and Motion.

I cannot but admire, notwithstanding the real Care and great Labour of many knowing and candid Philosophers to prevent Errors in admonishing the Studious to beware of Subtilty, Sequestering the Art from the many *Sophisms*, and Calling their Principles by their proper Names, to see men studious in this Art so foolish in their Conclusions and operations; some proposing to make our Secret and great
Elixir

Elixir, which is a Fire-abiding Purity, and perfect *Tincture* from impure and Combustible Matters as *Ordure, Wine, Urine, Nitre, Blood, Dew, Rain-water, Earth, Vitriol*, and many others too tedious to reckon, being led thereto by their own fordid Fancy, or having read perhaps thereof in the Writings of the wise men (for they have by Analogie called their matters almost every thing) hence no *Sophister* no Ignorant Worker, but pretends to Justifie his Proceedings, tho' upon these fordid Subjects, from their Writings, but their End will be Disappointment, if not Disgrace and Poverty. These indeed go on in Errors
with

with this Comfort, that many of the Adepts do say they erred oft, and one particularly two hundred times, but tho' they should erre the same Number, yet not being supported by a true Theory, nor understanding the nature of the thing desired, are Chusing as many Matters almost as Operations, and so find the possibility of the Multiplication of Errors, *ad infinitum*, tho' not of *Tincture* truely perfect and Permanent; Oh miserable Blindness! O inextricable *Laborinth*! whose miserable state take from *Geber* (subtile witted indeed enough but of his Candor be jealous) "*most miserable and unhappy is he who*
"after

“ after the end of his Work God
 “ denies to see the Truth, for he
 “ ends his Life in Error: who be-
 “ ing surrounded with all manner
 “ of misfortune and infelicity,
 “ constituted in perpetual labour,
 “ looseth all the comfort and joy
 “ of this World, and spends his
 “ life in sorrow without any be-
 “ nefit or reward. I will add
 my own Opinion, their reward
 is just, who provoke God, en-
 deavour to force Nature, abuse
 the Adepts, and abound in ig-
 norance and folly.

Therefore as many as ex-
 pect better fare, let them seek
 rightly; first call upon God and
 know your hearts to be pur-
 ged from Impurity, and Faith
 to have possession, by which
 you

you may attain to Virtue then pursue Knowledge ; also be sure to attempt nothing contrary to Nature , and with great respect acknowledge the Love and Care of the Adept Brothers that have communicated their Experience and hinted the way ; then pursue our *Diana* with great Industry, whose Beauty is singular and qualitys excellent ; she is more fair, more grave, and yet lively and more fit for Generation then any other ; Marry her to the Sun, and their Off-Spring shall be your Reward.

And for your Instruction know, and note it well, that our water or *Mercury* is a *Compound-Simple*, Compound in re-

respect to quality, simple in respect to Matter and *Homogeneity*: The Matter is Watry, the Quality Fiery, which are reconciled by Air (according to the Doctrine of Elements) but according to the Principles thus, the Matter is *Mercurial*, the Quality *Sulphureous*, Reconciled by Salt; which also may be, and sometimes are, called the Water, the Spirit, and the Blood, or Body, Soul and Spirit; take it either way, but be sure to understand them Scientifically or Practically, the necessity of which learn from this following Discovery. Salt prepares *Sulphur*, Salt and *Sulphur* prepares *Mercury*, *Mercury* preserves them:
So

So that without *Salt*, *Sulphur* cannot be prepared or set at liberty from his Prison, it being the only Key thereto ; without *Salt* and *Sulphur Mercury* cannot be qualified, and without *Mercury*, *Salt* and *Sulphur* can effect nothing, it being their proper Vessel or Matrix : But be sure all be Homogeneous, or the *Mercurial* simplicity will be impossible ; therefore make the latter Judge of the two former, for all Metaline things are tryed in a *Mercurial* Ballance. First learn these things Theoretically, and see the same confirmed by many *Philosophers* before you enter upon Practice, this is safe and delightful : And then, altho

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tho Errors should happen (which expect) yet being supported by a true Theory, they will Instruēt, but till then confound and Distract. Believe me and take this candid Advice.

Therefore, as many as sets about this Work, let them first know what they seek, and what they would effect. It is no small thing to be capable to inform matter, and that in an instant; consider who it imitates; did not our Lord effect this at the Marriage in *Canaan* on the Water, which was the matter of Wine. Think not therefore it is attained without a Blessing from him, profound Meditation, *Herculean* Labour and Cost. Di-

Diligently therefore attend, and note well what I say. Matter is informed by Light ; of which matter and form all created Concrets consists, Light being the form in all Concretes and life of all Beings, which Light is ineffable & not known abstract from matter, as we see in the most beautiful Creature either humane or other, as also in the curious Flowers of the Earth, how through the withdrawing of an invisible fire or Spirit they become dead, Opake and fit only for Corruption, that Nature may again react and communicate form ; such are her viscissitudes ; but she also has her Darling and last perfection , wherein she has firm-

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firmly united form with pure matter, yea so firmly that without the help of Art she can hardly alter the same; and seeing the perfection of matter is Form, why should any studious in *Philosophy* neglect to Contemplate the perfection of Gold, which is thus perfected by Nature. . And truly if its Permanancy and Beauty be not sufficient to Captivate his Thoughts and Hands from working on things impure and fading, I must tell him his offspring will not be long lived, for such as the Tree is, such is the Fruit, such as the Father is, such is the Son.

This Form is called *Sulphur*
by the Author of *the new Light*,
and

and in his *Dialogue* thereof thus
 Writes, "*He is the Maker of a*
 "*thousand things; he knows how*
 "*to make Metals better, and*
 "*Correct Minerals; and is the*
 "*heart of all things, he teacheth*
 "*Animals understanding, knows*
 "*how to make all kinds of Flow-*
 "*ers in Herbs and Trees, and is*
 "*Chief over them, Corrupts the*
 "*Air which he amends again;*
 "*he is maker of all Odours, and*
 "*Painter of all Colours. Again,*
 "*Know that Sulphur is the Vir-*
 "*tue of all things.*

Here let the studious in *Al-*
chymy open their Eyes and be-
 hold what Reason we have to
 Proclaim our Principles or Sub-
 jects universal, *viz.* Matter and
 Form, and to be in all places,
 but understand such as seek
 Sul-

Sulphur for our Intent, must conceive that it is nearer in somethings then in others, and without they apply themselves to those Palaces where *Sulphur* gives Audience to the *Philosophers*, they may for ever seek but not find him.

Arise therefore you sons of *Hermes*, & contemplate on the Light, the Corporification of which is the utmost bound of Nature, yea what is it else but the Sun it self? who that goes about to seek it in things fading and impure finds it, tho' truly there? but of too swift foot for the nimblest pursuers, and seeing it is invisible in the Concretes, and known only by effect; & can in no wise be attained

tained abstract from matter, and consequently matter must enter into the work, what man would be so foolish to expect a Fire abiding purity from impure Matters, neither a strict union of the form therewith. Therefore seeing the matter to which the form is intimately united, must necessarily excel in purity and permanency, and also that the form in such a matter is Corporified, and doth abound, where should an Artist seek for form but in such a matter, now *Gold* being such is found to be the only subject capable of answering the desires of the Artist ; who begins where Nature left, & through her assistance, and an Homogeneous-

neous Agent, proceeds to let loose the form in a Natural way; which form reacting on the matter enobles it, & brings it nearer its own Nature: so that every time the form is thus set at Liberty, or stirred up to action, it goes on to its end, viz. to inform matter, and when the end of its Action is come resteth; thus it is reiterated till the matter be swallowed up in the form, which then becomes corporified form, and according to its perfection informs more or less matter on which it is projected. Hence also may be learned how it becomes universal, seeing it passeth from specification thither; and the nearer the matter is

E brought

brought to the form, the farther off specification, yea so far therefrom may it pass, that it will not be applicable to *Metals* in respect to Transmutation, but will perpetually shine and excell the Nature of tangible Bodies. This is our whole *Philosophy*, comprehended in this short Theory.

But in order to set the form at Liberty, that it may thus react upon the matter, the Body must be reduced into its first matter, or water Homogeneous, in a natural way, whereby the Species is preserved; and seeing this can be done by no other means then by the first matter thereof, let none be either so rash or foolish to attempt it. I

I have abundantly shown already the difference of first matters, and that they differ so far in each Species, that the first matter of an Animal, or Vegitable, is heterogeneous to a Metal, and so on the contrary; and consequently can neither Generate nor encrease a Metal, which is Generated or multiplied by no other matter than its own, as I have *Philosophically* and plainly shown; which is also attested by all *Philosophers*. The noble *Polonian* speaking of the *Gold* found between the Teeth of a dead man, takes occasion thus to express himself, *That unless Mineral Mercury* (which is the matter of *Gold*) *had been brought*
in

in thither, there could never have been Gold produced. We may say with him, many the like accidents fall out, which being not well considered by the Writer, occasions the Reader to err. But the honest searcher must apply all things to the Possibility of Nature, if they agree not with her, they must be let alone, who Generates and multiplies all things by their own Seeds and proper matters.

A further proof of the difference of the first matters of each Species is learned from the action of our noble Circulated Salt or *Alkabeft* upon them, by which they are reduced into their first matters, and in their reduction

duction give certain testimony of their diversity, as Metals into *Sulphur*, and *Mercury*, Pearls, &c. into a milky juice. So that the vanity of endeavouring to Generate or multiply one Species by the seed and matter of another, is deservedly rewarded with the loss both of money and time : but that it may be prevented for the future, I have candidly shown the studious the Law of Nature and Art, which strictly forbids, and most certainly punisheth such absurd Practices.

Also I would admonish such that presume they understand us, not to be too gross, nor to apply this our plain Writings to this or the other subtile device

vice, that perhaps we never thought of; for I have often known the foolishness of many on this wise, who having read often that *Mercury* is the matter of Metals, presently conclude it to be the subject of our Work, and with great confidence and equal assurance of their success go to work, and perhaps endeavour to dissolve it into water, because the *Philosophers* say their matter must be dissolved, or to impregnate it with Air, because they say it must be impregnated with Air, or to Calcine it, they having so read, others to sublime, Distil, putrifie, separate the Elements, and many other foolish endeavours, not in the least agree-

agreeable, but destructive to Nature. Yet seem to justify their proceedings by our Writings.

Being therefore moved with respect to truth and Love to the sons of *Hermetick* Learning; as also with indignation of Error, I will shew you wherein you erre, and where you miss the way by thus conceiving. You foolishly and Blindly apply these Natural Operations of our Work to the preparation of our matters (of which many *Philosophers* have Writ but little, making the first the subject of their Discourse, for their Excellency, as indeed they have been those of their admiration) and also inconsiderately

ly apprehending the one for the other err most grossly. For if any attempt that mannually which can only be performed Naturally, no wonder if they miss of their designed end. Behold I have faithfully shewed you the Truth : and let me assure you, till this one skill be performed, that is, to distinguish between our natural and manual Operations, you will be confounded in the writings of the Adepts do what you can. It is this alone that can enable a *Tyro* to go on in the pursuit of *Diana* with courage and delight, yea it is the very shroud that covers her and hinders the eyes of the vulgar from beholding her *Doves* (which are so
anxi-

anxiously fought) and her beauty that allures the Sun. And truly we cannot but admire the Confidence of some boasting Sophisters, who know not Nature in the least of her Operations, yet presume to be conversant in the knowledge of this secret Pair ; and do imagine to themselves, and confidently affirm to others they are this or the other thing, and thus prepared. But remember what the *Philosopher* said, who speaks as fully concerning them as any , “ *That no eye but a true Philosophers ever saw them*, but when seen and known this is the effect, according to the same *Philosopher*, “ *This one skill performs the Mastery of Theory*, “ *enobles a Philosopher, and unfolds*

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"folds to the knower all our Se-
crets. By which all may know
 whether they conceive aright,
 for all pretences or Conceits of
 the knowledge thereof, that has
 not this effect is certainly of no
 value. And indeed the secret
Doves of our secret *Dyana* are
 truly remote from every vulgar
 eye, her Fountain and Wood
 must first be known where they
 ascend and descend before you
 attempt to catch them. Seek
 then wisely, & when their nest
 is found, enclose them with a
 transparent Wall, so high and
 close that they cannot escape by
 flight, then stirr them up, but
 at first expect only the female
 who is more watchful then her
 Mate, but she will return and
 bring him also. But know also
 that

that as Art imitates Nature, so do Manual and preparatory work bear great Analogy with natural and perfect Operations; but that which is effected in the one Mechanically is lively Acted in the other naturally, even to the astonishment of the Artist. Therefore once more let me assure the Ingenious that *Philosophers* have so jointly spoken of these, which alone covers our Secrets, that a distinction cannot be made without profound Meditation and sagacious Wit; which no sooner is performed but the Mastery of Theory is acquired; but till this be attained all Practice is uncertain and to be shunned; for nothing is more easie then to misinterpret and consequently misapply our

sayings. And altho' we do say, and that truly & properly, *Distil, Sublime, Calcine, Putrifie, Separate* and *Reconjoyn* the Elements, &c. yet also admonish that our Operations are not vulgar, but secret and truly Natural, and performed in one only Vessel. Therefore let none persuade themselves, or be persuaded by Roguish Sophisters, (which abounds) contrary to this.

And truly as our Operations are secret, so are our Agents by which they are carried on without intermission to their End. For as was said by a knowing Master, "*Our Instrument that bringeth the matter into motion in the first, second and third work,*

*“ work, is not the fire of a Bath,
 “ nor Dung nor Ashes, &c.*

And therefore, as there are in our Work three Periods or terminations, which are three Calcinations or Fixations ; so likewise every one of them is effected by its proper Agent, every Termination or Fixation terminating the Action of its Agent, having performed its Work, as one to kill, another to make alive, &c. Also these works differ in their Perfections ; the first producing imperfect *Saturn*, black and foul ; the second perfect *Luna*, white and pure ; the third Ripe *Sol*, red and permanent.

These things being premised presume I may speak somewhat of our Operations themselves, without

without yielding an occasion to any foolishly to endeavour the same by any vulgar means.

As many therefore as would attain the mastery of our universal *Mercury*, that doth possess the Virtues of Superiour and Inferiour, which is the one only Subject of our Secrets, let them thus proceed.

R. The Venerable matter of *Philosophers*, called by many Names, Adapt a fit Vessel, Furnace and Fire according to its necessity; then proceed to Calcination, which opens the Pores of the Body, being effected by a moist Fire, or Bath, and not only preserves, but increases radical or natural Moisture, by which means the Calx is made unctuous, and fit for dissolution.

solution; (hence may be learned the difference between the Operations of the vulgar and ours; for which of them that vulgarly Operate makes Calcination with a moist Fire, or reduceth the Body or Calx into Atoms as it were impalpable, abounding with humidity, and therefore easily flowing. We exclude from hence all Corrosive Waters, and strange Humidities, which the ignorant call moist Fires, being altogether forraigne to our intent) putrifie this Calx in a Fire of wet Ashes for forty dayes and nights, but let the fire be such that nothing sublime; then Distil it gently, and according to *Hermes* separate the subtile from the gross, the Water from
 the

the Earth with great discreti-
 on, and thou shalt obtain a wa-
 ter of great force and value,
 which we call *Virgins Milk* and
Whitening Spirit, and in the
 bottom will reside a black earth
 which is called the Earth that
 remains; Cohabate this water
 so often till Leton is washed,
 and also dissolved and become
 one inseparable with the water,
 then is the whole compound
 turned into Purity without any
 manual Separation, according
 to the *Philosopher*. " He that
 " separates any thing from the
 " subject thinking it to be neces-
 " sary knows nothing in Philoso-
 " phy: For that which is super-
 " fluous, unclean, filthy, and secu-
 " lent, in sum the whole substance
 " of the subject is perfected into a
 fixt

*“fixt spiritual body; and this the
 “wise Men never revealed, there-
 “fore few cometh to the Art, think-
 “ing that to be some such superflu-
 “ous & unclean thing. Another
 also thus Writes, “Wash away
 “the blackness from Leton, not
 “with thy hand, but with the
 “stone or fire, &c. for this separa-
 “tion of the pure from the im-
 “pure is not made with hands
 “but nature her self alone, by
 “working it circularly to perfecti-
 “on brings it to pass. This Ope-
 ration is not only called Sepa-
 ration, but also Conversion of
 Elements, whereby the Qua-
 drangle is made a Circle, and
 all truly conjoyned, which in-
 deed is our so much concealed
 Conjunction, and subject of
 Wonders, which now hath at-
 tained*

tained the Superior and Inferior Virtues, of which says *Pontanus Hermes, speak obscurely.* Hence forward the work is more easie and delightful, and the Reward bountiful, if according to *Hermes* it be made compleat, for, *vis ejus est integra si versa fuerit in terram.* But this Operation of Congealation is also Natural which is effected without any imposition of hands: Therefore let all beware of any other pretence or Endeavour Contrary to this.

Having taken sufficient care already, and provided against the understanding these things grossly, need say no more, a word to the wise being sufficient: yet for the further instruction of a *Tyro*, let me admonish, that they

they seek not to gather Grapes off Thorns, nor Figgs from Thistles, but employ their whole Study to understand these things Radically. For most certain it is, every Effect has its Cause, which Cause being unknown, the consequence will be the means to bring to pass such an effect will be unknown, tho' the Effect should be actually seen. For what would any be the wiser should they see the Effect of our *Arcanum* upon imperfect Metals, and not apprehend the Cause, they were no more able to effect it then before. Hence the necessity of understanding the Generation of this Secret and powerful Agent in the Radix of its Nativity. Having therefore a desire
to

to benefit the Studious (having already shewed above, that all Generation is, and indeed must be effected by an Homogeneous Agent and Patient, Seed and Matter, betwixt which a ferment is begot through a special appetite in them, and through this ferment an offspring is produced according to the nature of the Seed, &c.) shall for a conclusion descend to the prime principles of our work. Which Principles indeed are no other then those that constitute, and every way compleat a Metaline Body, viz. *Sulphur* and *Argent Vive*, in both which is a specific Appetite. For a pure *Mercury* greedily coveteth a pure *Sulphur*, and a pure *Sulphur* the *Mercury*, for the perfection of
Mir-

Mercury is *Sulphur*, and the Rest of *Sulphur* is in *Mercury*. But be not ignorant that such a *Mercury* is only fit for our work, which is really female (void of *Sulphur*) otherways the Appetite will be wanting, which (let me perswade) is the very foundation of our Art. But this appetite is wanting in Common *Mercury*, as having a sufficient proportion of *Metalline Sulphur*, tho' unactive, by reason of its being pluckt from its Root, and thereby become dead, and therefore not fit for the stirring up this first Ferment, tho when the Ferment is once stirred up, it is then capable of being fermented. Also our *Sulphur* is a pure active *Sulphur* (when a pure *Mercury* is the subject of its acti-

on

on) Capable to effect what is desired by *Mercury*. And truly where things are thus qualified, their imbraces are effectual, and their Union easie and speedy. But beware of common *Sulphur*, which in no wise is fit for our intent, being an Enemy to Metaline love; capable indeed of violating, but not really marrying a Virgin *Mercury*; but being ambitious and powerful enough to compel, usurpes the Throne, and truly possesseth the same in peace, till the right Heir comes, which is stronger then he, who dispossesseth and casts him out, and takes possession himself. Let thy first work therefore in practice be to assist the right Heir, who when he possesseth his Throne

Throne will recompence thee
with the gift of *Harmonia*.

Hence with ease and advantage may be learned, not only how our subjects are said to be living, but how they become so, and also what good reason *Philosophers* have so to call them: not that they are matters taken from any Animal (as some grossly think much to their own, and those they perswades damage) but are become such through the Ferment their appetite have produced and Created. No other life is found in Metals, Minerals and Vegetables; Neither is it possible to communicate the Life or Ferment of one to the other, by reason, as is shewed above, of their difference in matter, all true Ferments requiring
an

an Homogeneity between Agent and Patient. Whoſoever therefore ſhall Meditate well on theſe, and ſee their *Harmony* with true mens Writings, ſhall certainly gain this, *viz.* be preſerved from the abſurd and chargeable Experiments daily practiced by the fooliſh and inconfiderate Operators ; and alſo from being impoſed on by ignorant and deceitful men; who propoſe to make this our ſo highly prized *Arcanum* from almoſt every thing, yea ſuch things that have no unity with Metals, yet nothing leſs then a perfect Metaline Tincture is to be produced. O deep ignorance! O vain attempts ! juſtly rewarded by nature with ſcorne, and by her ſons deteſted with the higheſt

highest Derision. Could they but remember by whom it was said, *such as men Sow, such usust they Reap*: and as God will not be mocked, so neither will Nature. Wherefore if thy intention be to exalt a *Metal* in virtue beyond what nature hath done, thou must take a Metaline nature, both in male and female, or thy endeavour will be vain, and the end Fruitless.

Seek therefore with all thy Industry, this secret fermentall Virtue, which is begot between our secret active *sulphur* (which is our Fire) & our Air, yea our congealed Air, which is the covering of this secret spirit, which is better then all the Earth; this is our green *Lyon* and *Sál Armoniack*, which alone is able to

G

warm

warm, purge, and enliven the Water of our *Balneum*.

How this doth accord with the Operations of Nature may easily be learned, if we take an Observation of her procedure therein. Doth not the heavenly influences impregnate the Air with a secret Spirit of Life, which then is communicated to the Water which brings them to the Earth, by which the secret Life of Seeds, contained in the *Matrix* thereof through Putrifaction are set at Liberty, and by their fermental virtue Coagulates the Water into its own Nature multiplying its Species thereby, it being its proper matter. This is our whole Work, this our whole *Philosophy*, which furnisheth the

the Possessor with health and Riches.

But the Wise men make not these things (though truly excellent) the bound of their search, but with Solomon say, *how much better it is to get wisdom then Gold, and understanding rather then fine silver.* For what would it profit in the end if a man should obtain the knowledge of *the Vein for Silver*, and know also the place where they *fine Gold*; and that out of the Earth cometh bread, and under it is turned up, as it were fire; and that the stones of it are as Saphire, and that it hath dust of Gold; together with all the misteries thereof, and yet not know the place of understanding; and remain ignorant.

norant of the Wisdom of God, surely the same dumbness that possessed *Job*, (after he had gone thus farr) would fall upon that Tongue when God shall plead; and when the great Creator of every thing, and know-er of every secret Corner shall Reason?

Therefore above all get understanding, and wisdom pursue with all thy power: *But the heart is not capable to possess wisdom, nor the breast to Treasure up understanding, till the Cup of Water colloured with Fire be received from the hand of God.* My heart truly is moved with these things, and my spirit beats in my Breast with which I magnifie the great Creator; Yea let all the
people

people Praise him, and all the Host of Heaven magnifie his holy strength ; yea praise ye him, Sun, Moon and Stars, Fire, Hail and Snow ; for his Mercy endureth for ever, and is over all his works ; who was, is, and is to come.

And now let me take my leave of the studious sons of *Hermes*, having shewed my Brotherly love in thus Candidly writing ; which will be justified by the knowing, and serviceable to the honest and ingenuous, but to the foolish who will apply our plain Discourse to their own whimsies and foolish conceptions, unprofitable. If any inquire who I am, be thus Answered I am too publick to be known, too private to be inquired

quired after and too quick foot-
ed to be pursued: Yet also so
near as to behold, with pitty as
well as admiration, the foolish
endeavours & conceited know-
ledge of many; for whose In-
struction and Information I
have written this short and can-
did Piece; and thus held forth
my Brotherly hand of help.

As many therefore, as ex-
pect a Reward of their Labour
and study in this Science, I shall
Recommend to the Teachings
of the great Master, and strict
Law of nature; without which
no approaching this *Mystery*.

Farewel.

EYRENÆUS PHILOCTETES.

Written in the Year 1691.

